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Question 1 Define Tribe. Describe some feature of Tribal world views.

In India Adivasi is an umbrella term for a heterogeneous set of ethnic and tribal groups claimed to be the aboriginal population of India. Connotation of the word Adivasi: Although terms such as atavika, vanvasi or girijan were used for the tribes of India, adivasi carries the specific meaning of being the original and autochthonous inhabitants of a given region and was specifically coined for that purpose in the 1930s.

Schedule tribes are the such tribes or tribal community within such tribes deemed under Article 342 of Indian constitution. As often used criterion to define adivasi is based on attributes such as -

- Geographical isolation - they live in cloistered, exclusive, remote and inhospitable are such as hills and forests.
- Backwardness - their livelihood is based on primitive agriculture a low value closed economy with a low level of technology that leads to their poverty. They have low levels of literacy and health.
- Distinctive culture, language and religion - communities have developed their own distinctive culture language and religion.
- Shyness of contact - they have a marginal degree of contact with other cultures and people, though the situation is changing fast today and we are seeing tribes are present in UN.

Primitive tribes are groups who identified as more backward communities among the tribal population groups have been categorised as primitive tribal. Groups like hunting, food gathering and some agricultural communities who have been identified as more backward communities among the tribal population groups need special programmes for their sustainable development.

Let's see some silent features of the world view of Tribals -

1) Close attachment to ancestral territory: All the tribal people have a very close attachment to the territory that they have been living in. In fact there are some tribes that have not been civilized yet and they are fierce and may even kill at times when they are disturbed and are made to go away from their ancestral land.

2) Close to natural resources: Most of the tribals population in the forests of India lives in areas that are rich in natural resources.

3) Self identification and identification by others as member of distinct cultural group.

4) Indigenous language: Another unique characteristic of the tribals is that they have their own language.

5) Presence of customary, social and political institutions, in spite of the various problems they do have their own social and political institutions and live a life full of rituals and other traditions.

6) Vulnerability to severe dislocation, disruption and exploitation.

Question 2 Do I like my neighbor? Discuss the social and moral implications of this statement of a tribal man in Kalahari of South Africa in response of a question asked by a reporter (According to the story that comes in sacred Tribal values).

There is a wonderful story about a tribe in the Kalahari Desert of South Africa who was visited by a reporter. The reporter intended to live among them and get to know their ways and customs. One day he asked one of the tribe members "Do you like your neighbor?" The village man replied "Do I like my neighbor?" And left it at that. Many days went by, until at last the tribesman gestured to the reporter "Come with me." And ~~came~~ with that he took the reporter to dirt path to his neighbor's hut. There he sat for the better part of the day, talking, laughing, sharpening his weapons. Day after day the tribesman would talk the reporter and they had visit the neighbor. Some day they hunt, some day they stay in village. This went on for many months, until finally the tribesman sat down with the reporter and said "You asked me if I liked my neighbor, there, that is how I feel about my neighbor."

This made a wonderful story, where one might expect a short answer yes I do or no, I don't. One were instead invited in to experience the actual beauty of the friendship. I don't know my neighbors. I have met them, we are friendly, I like them. But I do not know them. The boundaries of our homes are clearly delineated by our walls and shrubs and property lines. I have never looked with the women next door. Never watched her discipline her children or comfort them when they cry. And since I do not know my neighbors, I have no access to who and what they truly are. We ~~can't~~ can't learn from one another, pool our resources or our wisdom. It is not only property lines and walls that break down our bonds with one another. For example, millions of children growing up in the cities and suburbs have no concept of how the food they eat is grown, or how it gets to the market. In the fast food world in which we live, many people don't even know how food is prepared and cooked.

Question 3c

Write a note on the idea of birth and initiation in Santal Tribe.

The Santals have very special rites ceremonies on the occasions of birth and initiation. All these different stages of transition are significant moments in their life and they make these occasions important through various symbolic activities. Santals consider these rites of passage as religiously significant. These rites and ceremonies are mainly concerned with securing active help of benevolent spirits and passive forbearance of malignant ones. This ensure safety and well being of

individual. Let go ~~and~~ in deep and understand these occasions in details. Idea of Birth of a child is announced by saying "The new relation has arrived". Children are spoken of as the gift of the supreme Being and so they are a blessing to the family. It is true that every family likes to have a male child at first because they want to keep the family clan and inherit the father's lands. It is also important that he needs to assist at his father's funeral ceremonies and perpetuate the worship of his own ancestors. Girls are ~~not~~ welcome but not in the same priority. The first girl is not considered as a curse as seen by many Hindus. A villager on hearing birth asks "what is it?" Does it carry on the shoulder or does it carry on the head. Or he may say "Is it a hunter or is it a water carrier?" Once the child is born the message is announced to the people in the house. Later the whole village is notified about the birth. All the villagers are expected to know this because of the impurity involved as well as the happy message of the new member. The next important ritual is purification. There are three reasons for this ceremony. First there is the purification of the house and village from the defilement caused by birth. The second is giving ~~birth~~ the child name and admitting child into father's clan. The third incorporating the child into the tribe. In this ceremony all friends and relatives are invited. The removal of defilement consists in shaving and bathing. Barker shave all men and few locks of hair are also ~~cut~~ cut from the child head.

Initiation (Cale chatras) is the second important period in life of the Santal. This ceremony may be observed any time before marriage and no Santal boy or girl may be permitted to be married before the initiation is performed. The members enter into a new relationship with the bongas (spirits) who can now be approached with sacrificial offering and also share in the sacrificial meal. On a fixed day villagers are summoned to the house where event will take place and the midwife who presided at the time of birth may be present. She or some elderly women bathes the children by pouring water over them and then girls or midwife anoints all the people with oil and turmeric, starting with naeke. Rice beer brewed for the occasion is served to all present and after that they sing and dance. The practice of tattooing (khodq) the girls and cicatrization (sika) of boys are also associated with this initiation. Santal people says this is very important for them to reveal their identity. The boys are branded on the hand/arm (in odd numbers) and girls are tattooed on the arm, shoulders and breasts. These marks are a guarantee for life in the next world to prove their identity.

Question 3

3 A

write a note on tribal idea of religiosity. Generally tribal religiosity is tribe oriented. It is lived by a tribe in the light of shared traditions. In the religious traditions of the Mundas and Oraons in particular their religion is illumined by a myth where they found in a crucial encounter with the hostile, greedy and

arrogant community of Asurs. The key to the mystery of suffering in the world they live in. Other tribal groups mentioned above also share this belief. This key is the transformation of the creator of the universe and humankind in a voluntary ordeal by fire in the hands of His Asur enemies. He had taken the form of a young boy full of sores in his body in order to encounter the Asurs.

Religion among tribal societies is concerned with supernatural beings who are endowed with some human attributes. This means living people may enter into some sort of social relationship with them. Tribal religion is without fixed scripture, structure, written scriptures, clear doctrine and hierarchical authority in a fluid state. For tribals, religion is very vibrant giving them personal and collective identities.

Question

4A

What are the social implications of belief in ancestor's spirit? The belief of tribals in immortality stimulates a frequent awareness of their link with the invisible world through their family, clan and tribal ties. This awareness is the reflection and also the projection in the world beyond the family. This explains also a good deal of their severity particularly in the face of death. Death is not the end of everything, its only continuation of their temporal life in a new mode of existence. There is grief, no doubt; no despair. In that fond memory the creator is never dissociated from their dear departed ones. There is no cycle of rebirth in tribals.

The way to salvation is the tribe. The tribals mentioned above now know their destiny, they know that to reach this destiny they must overcome evil, which is essentially any behaviour that would breakup their tribal status.

The ancestors are believed to be concerned above all with the unity and well-being of the lineages descended from them. The ancestors are remembered collectively as a community.

4B

Discuss Symbolism

Tribals in general think about the world in which they live in terms which are often symbolic rather than scientific. Coherent thinking can be symbolic as well as scientific and if we are sensible we do not subject the language of poetry to the same kind of examination that we apply to a scientific hypothesis. Here it is important to determine with reasonable clarity what we are to mean by symbol —

- ① Sign — This is useful to distinguish between two different kinds of signs of things that have meanings and which stand for something other than themselves. First there are signals which give information about some state of affairs. People use sign or signal to convey the specific message.
- 2) Symbols — The ground on which a symbol's appropriateness to what is symbolized is based may vary. They may lie in some real or fancied resemblance between the symbol and what is symbolized. What we find to be symbolized in various ways in different culture and more or less abstract notions like power, group solidarity, familial or political authority. Sociologically, this is the most important thing about symbols.

Question 4

C

what are the effects produced by singbonga on Roa?

Roa is the second soul of an every human being. While the former is the principle of life, the latter is the principle of quality or power in a person. Every human Roa is endowed by Singbonga (Supreme being) with a single gun or raisi which has the following effects on the Roa.

First, it cause the Roa to present the shape of a certain animal when seen by another Roa in dreams. The 7i cannot leave the body without death whereas the Roa is not bound to remain continually in the body during one's life. However its continued absence would in the long run prove equally fatal. While a ~~person~~ person sleeps, it goes for an outing almost every night. What we called dreams is just what the Roa sees and hears in its outings. Second, the effect of the gun of the Roa is that it improves a person's temperament and fate and cause in his/her life a similarity with the special habit, aptitude or efficacy which characterizes the animal the shape of which his/her Roa presents.

Question

4F

what is the meaning of rediscovering the sacred space? Discuss.

As we know that the Sacred exists everywhere in daily life even though we may not see it or experience it. This is the invisible reality that forms the very foundation of all existence. This is essence of tribal consciousness. Tribe is not the creation of an association of like mind but an exploration of our diversity and the universal bonds that exist beyond that diversity. Slowly, through this process of acknowledging our need for tribal, we get our humanity back. We begin to see how we are all parts in the circle of life. We remember that we are connected to everything that exists the eternal flow of past present and future. We take our places in life, reclaiming the promise of full rich, livingness now within ourselves, shared with others.

Tribe wondrous contains that mirrors back to us all the sacred parts of ourselves. Tribe helps us to remember our love and our important place in life. It helps us know and understand and live in harmony with life with what life calls up to do, with the fact that there is a greater purpose than ourselves.

Question

5A

KHARWAR MOVEMENT

In year 1855 Santal insurrection was not entirely peaceful. The oppression by the Mahajans still continued in Santal pargana. A spirit of resentment swept through the district bringing the Santals once again to the point of mass uprising. They felt that no good could be achieved unless a revitalisation of their society was brought out. This revitalisation was the beginning of a new consciousness which manifested itself in another social movement called Kharwar movement. It was motivated by the desire to return to the Golden age of tribal independence and glory that is celebrated in the Santal myths.

Much of the vitality of the Kharwar movement derived from the contact of the Santals with Christianity. Several of the Bakays have been apostate Christians and the first flagbearer had seen a Christian.

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Sarkul

On the full moon day of Cait, Sarkul is ~~are~~ celebrated by the entire tribal groups of Chotanagpur with the aim of securing good rain, good harvest and general well being of all. This is great annual festival of Uraons, Mundas, Kharias and Hos. It is also new year for Kharias, Hos and Santals. This feast is celebrated when the Sal/Sargam (*Salva robusta*) tree is in full blossom. Another purpose of celebrating Sarkul is to secure favours from the spirits malevolent or benevolent. The Sarkul offering is made at Samba which is considered as the dwelling place of Chala pacho or Samba Bodhia, and special honor has given to Chala pacho.

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Totemism

Durkheim was the first one to see that totems were symbols, standing for something other than themselves. He argued that what they stood for was the social group itself. He thought that all religious originated in totemism. He was ~~lead~~ led to the view that all the gods that men worship are but man-made symbols of society itself. Society is indispensable condition of human life as we know it and worshipping God way is really worshipping his own social system. It is one thing to say that totemism means that a man worships the actual group of people the social aggregate of which he is a member. Religion among tribal societies is concerned with supernatural beings who are endowed with some human attributes.

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Param Disum

The soul of human being is immortal and when the person dies it goes to bharnu also called Param disum (the country beyond) to receive their reward or punishment but what kind of reward or punishment that is not known. Munda's belief that it is a world coming out of primordial times, the ~~world~~ world as made by Harau, the supreme being. It is not only the world of the spirits but also the spiritual world. It is the mysterious, and nobody know or have knowledge and ~~have~~ power at a level its known to us. It is the world which causes much of what happens in the present world. It is a world to be feared, not only because of its impact on the present, but also because of veiled from the present, the world of man's future life, the world in which he has his destiny for ever.

5. H

Bhagat Movement

Bhagat are the holy men. In 18th Century there appeared in the Uraon country of Chotanagpur. These men were disposed towards devotion and contemplation of God. Some of Bhagats cult lays stress on a personal reverent adoration and loving service of a beneficent God by an individual devotee. Bhagat had to lead an ascetic life free from alcoholic drinks and meat eating. They had besides to learn mantras and long hymns by heart and sing these choruses often throughout the nights. Uraon Bhagats promised their followers safety and relief from the oppression and unjust revenue system and exploitation by landlords, usurers and Government officials. In the leadership of Jangra, his followers were determined to put an end of the system of both begari or forced labour extracted from them by the dikus oppressors without any payment. Jangra told their followers stop paying tax for lands which were theirs, pray to one God and throw out all spirits from their rituals and beliefs.